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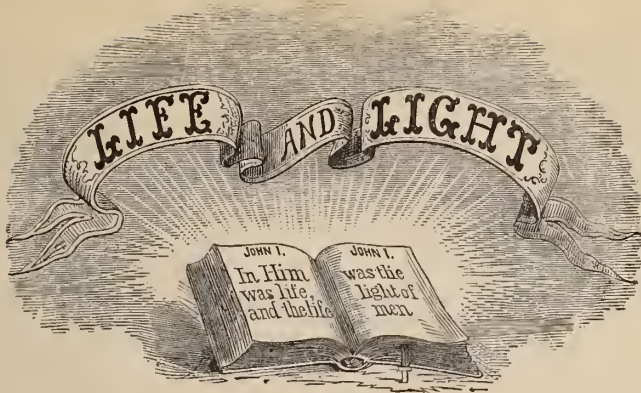
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FOR WOMAN.

VOL. IX.

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No. 4.

MISSIONS IN CENTRAL AFRICA.

BY MRS. G. P. PRUDDEN.

AFRICA is a mystery in herself and in the purposes of her creation. Her earliest written history relates only to Egypt and countries bordering on the Mediterranean Sea. That other portions were even known, we have very little evidence. There is a story that the Carthagenians once made their way across the desert to the Niger. Herodotus asserts that Necho, King of Egypt, sent out an expedition which circumnavigated Africa. But these stories lack historical proof.

Africans wore gorgeous clothing and dwelt in palaces, when the Britons lived in mud huts and were clothed in skins of beasts. Northern Africa was once bright with the light of literature, art and science; a thousand churches once adorned her northern border; there lived some of the early Christian fathers; and martyrs there gave their lives for the name of Christ.

Since the sixteenth century, knowledge of Africa has been increasing. Just now it is drawing thought unto itself in an unwonted manner. The explorer, the scholar, the philanthropist and the man of business are each viewing it through their own medium. The pen, the press and the artist's skill are revealing its mysteries. Its explorers are welcomed by high dignitaries, and made the recipients of costly medals and flattering notices. South Africa, below the tenth parallel, is now well known.

Explorers "have crept down the Nile thousands of miles, and, pushing up from the south and east, found connecting links in the interior lakes, and extended their surveys to the coasts." Steamers float far up the Niger laden with American and British manufactures. The Nile, the Zambesi and the Livingstone (Congo) are known to be veins from the heart of Africa. Steamers touch on all her coasts. English steamships weekly arrive or leave her western shore, supplying English stores to interior traders, and the English flag on the Nile and the Red Sea completes the proof that "England has girded Africa with her commerce."

"The Dutch, Spanish and Portuguese hold the spoils of early settlement and discovery." France and Germany are on the alert for their portion. The king of the Belgians has called a congress of nations to promote African civilization. Stanley tells us of a vast tract lying between the lake mountains and the western coast—a district of eight hundred and sixty thousand square miles; and that this is a large, populous plain, teeming with life, and thickly inhabited. He also says that the term village is a misnomer for these collections of dwellings; that they are towns sometimes two miles long, with one or more broad streets running through them; and that the natives are engrossed with trade. Fairs and markets are established; ivory is abundant; the oil palm flourishes everywhere; valuable products, of every kind, are easily obtained.

The great river, be it the Sualaba, Congo or Livingstone, gives, one hundred and ten miles below, and eight hundred and thirty-five miles above, the cataracts of navigable waters; while large affluents north and south will supply twelve hundred miles more.

The nineteenth century bids fair to solve the problem, and show to the world the value of Africa's unknown quantity.

We may not pause to speak of this as a land of wonderful animal, vegetable and mineral productions; of its rivers, plains, forests, lakes and mountains of vast extent. "Africa," says a recent writer, "is the greatest of unappropriated treasures on the world's map of to-day—the center of European attraction in the interests of commerce, as well as those of science and humanity. Africa, with its fringe of civilization, its center stamped with "unknown regions," and a mighty "interior sea," has passed away. Of the present or future of a land so rapidly changing, one should speak cautiously. It is said that Ptolomy, in the second century, discovered the source of the Nile. Baker and Stanley, in the nineteenth century, make the same claim, doubtless with a better foundation.

An International Society has been organized with an American branch, the aim of which is to explore Africa scientifically, facilitate the opening of roads though which civilization may penetrate

into the interior, and the slave trade be suppressed. It is said that by tunneling the English Channel and the Straits of Gibraltar, all the real difficulty of a railroad from Manchester to Tangier will be overcome. The following is from an English paper: "Imagine the results if a great northern railway, starting out from Natal and traversing the Transvaal, should plunge in among the Matabele and the Makololo, bridge over the mighty Zambezi, with stations at Nyassa and Tanganika; send out branches to Zanzibar on the east, and St. Paul De Foando on the west; run on to the Nyanzas, and connect with steamers on the Nile!" and adds: "only the energy, the capital and the science are wanting; the laborers are already there.

We come, now, to look at Africa as Christians and philanthropists. It presents itself as an immense region of ignorance, vice, barbarity and misery—a storehouse of slaves! Its doors may be closed, or well concealed, on its western and southern border; but the slave trade "deluges with blood and devastates with misery Eastern and Central Africa." "One Moslem robber employs twenty-five hundred men in the villainous work of kidnapping human beings;" and Cameron says, "The Arabs are angels of light in this respect, in comparison to the Portuguese and those who travel with them."

It is said that, "in the tribal wars caused by the slave trade, the cruel journey to the sea, the terrible middle passage and the actual doom of slavery, not less than one million of Africans are annually sacrificed."

Within the present century, along the African coast, the banner of the cross has been here and there uplifted: twenty different missionary organizations are engaged in this work.

A most striking development of late missionary enterprise has been shown in the planting of missions in Central Africa, on Lake Nyassa, 15° S. L.; on Lake Victoria Nyanza, 2° N. L.; and on Lake Tanganika, lying between the other lakes, and farther inland. These missions are largely the result of the labors of Dr. Livingstone, who "spent a life-time in threading African jungles, floating down the rivers, circumnavigating the lakes of Africa, and crossing its paradises and dwelling in its villages." To suppress the slave trade, open Africa to missions and promote legitimate commerce were his avowed purposes; and, whether as a missionary, a foreign consul, or a geographical explorer, his aims were unaltered. For these ends he journeyed thousands of miles amid great perils and almost insurmountable obstacles, ever preaching the Gospel of Jesus Christ; for these ends he endured, as he says, "the dancing, roaring, singing, jesting, grumbling and quarreling of the natives."

These were the words in his last letter: "May heaven's rich blessing come down on every one—English, American or Turk, who will help to heal this open sore of the world's slavery." Dr. Livingstone's "splendid self-sacrifices, heroic endurance, patient self-reliance," and ultimate yielding of his spirit on the wings of prayer while alone in an African hut, "have produced a magnificent result." Years before his death he wrote, "Every man is, knowingly or unknowingly, performing the will of his Father in heaven."

The Livingstonia Mission on Lake Nyassa was sent out by the Free Church of Scotland. The expedition, led by Lieutenant Young, left England a little more than three and a half years since. A steamer, taken out in sections, was put together at the mouth of the Zambezi River. After embarking, they moved up the low and swampy region of the Zambezi and Shire Rivers; sand-bars, grass, reeds and other obstacles, many and varied, obstructed their way. They found, on the banks of the Shire, men who, as porters and carriers, had been brought down by Dr. Livingstone from the Makalolo country, fifteen years before, and had settled there. They warmly welcomed Lieutenant Young, the women exclaiming, "Our English father has come back!"

He asked their chief for eight hundred natives to carry his boat around the Murchisan Cataracts. Women were sent for that purpose, and came, some of them fifty miles, bringing their provisions with them. These women were entrusted with the whole, when, if a single portion of the steamer had been lost, the whole scheme would have failed. They carried it in two hundred and fifty loads, in five days, under a tropical sun seventy-five miles, to an elevation of eighteen hundred feet, through long grass, bushy thickets and around projecting rocks, and not a nail or screw was lost. They "trusted the Englishman," asking no question of wages, and received each six yards of calico; and, for the sake of being liberal, each was given an extra yard.

Again launching the steamer they soon entered lake Nyassa, and were welcomed by Mapunda, a chief and notorious slave-dealer. He is very rich, having one hundred and one wives, besides bullocks and goats. Being friendly, they decided to settle within his territory on the lake. This lake is eight hundred miles in circumference, and surrounded by a beautiful country. On the north side is a depot for the slave-trade, carried on chiefly by Arabs and Portuguese. The lake shores are strewn with the bones of the old and feeble, such not being salable. From twenty thousand to thirty thousand slaves have been annually carried across Lake Nyassa. The stronger and more powerful capture, and make sale of, the weaker tribes.

It was soon learned that even the rumor of approaching Englishmen had lessened the traffic, and Lieutenant Young's fearless and defiant condemnation of slavery had the happiest results.

Save for the evil effects of the tsetse fly upon their cattle, which may compel a change in their locality, the mission has been well carried forward. They write: "Tell the good people of Scotland that we have established a good name, stopped wars, saved thousands from slavery, and convinced many that there is something besides this world to live for." "We see much to lead us to hope that many here will help to carry the Gospel farther on."

The mission of the Church Missionary Society to the Victoria Nyanza, reached that lake in 1876. It was projected into existence by a donation of £5,000 for this special purpose, given by one signing himself "an unprofitable servant." The site of this mission is reached from Zanzibar, by an overland journey of seven hundred miles. This expedition had a large share of the difficulties and dangers of African explorers just under the Equator; but no lives were lost. King Mtesse, with whom Stanley had pleasant relations, welcomed them, and was ready to learn English, and have his people and children do the same. His residence is on the island of Umkewe, where plenty of work for missionaries is to be found, and abundant and easy access gained to other islands and the main land. Native boatmen, while rowing the party, sang: "Many men are dead; for these we are sorry, for they never saw the white man; we have seen the white man, and are glad."

A few months later, for some reason not yet fully clear, as the missionaries were seeking friendly relations with another tribe they met with a hostility which resulted in the death of two of their number. But for this sad occurrence, the results of this work are so far eminently satisfactory.

Of the third mission, that to Lake Tanganika, undertaken by the London Missionary Society, its secretary writes: "By Livingstone's last journal, by Cameron's trip across Africa, and by knowledge gained through English cruisers sent to suppress the slave trade, the veil seemed lifted from Central Africa, and we saw mourning, desolation and war, for which there seemed no cure but in the Gospel; and so, accepting the facts of missions on Nyassa and Nyanza, we decided to occupy Tanganika."

This expedition left England, twenty months since, under the leadership of Rev. Roger Price, a brother-in-law of Dr. Livingstone. Having lived seventeen years in South Africa, he believed that the plan of traveling in large wagons drawn by long teams of bullocks was feasible in Eastern Africa. The wagons were made in Yorkshire, England, and a set of carts, such as have for years

been used on the rough roads of India, were furnished from the Bombay presidency. The drivers were obtained from the Christian churches of South Africa, and the bullocks brought from the same region. The missionaries were to pass two hundred miles among the hills and slopes of mountains, and five hundred more over a vast rolling country four thousand feet above the sea. The first part of the journey was made by moonlight, on account of the heat, and they got on very slowly. Being obliged to leave, for a time, a portion of their baggage, they went more easily and rapidly, accomplishing five, six and even seven miles a day. They found the tribes friendly. Even the terrible chief Mirambo welcomed the missionaries as pioneers of trade: he having ivory and cattle, wants beads, calico and guns.

At Mpwapa, one hundred and ten miles from the coast, they wrote: "Long grass in our way has been the chief difficulty; towns are found where plenty of food may be bought, and grass and water are plenty. When the country is better known there will be found many desirable resting-places." A little later we hear: "This terrible climate and our severe work are hard on us; we have not the same efficiency as regards ourselves, our men or our bullocks, as at first."

It was not until last August that they fairly reached their destination at Ujiji, and commenced their mission. Of its prospects, it is yet too early for definite accounts.

Of what practical use is our knowledge of these missions? It is to prepare us for what, in the providence of God, may be before us at no distant day. Already has the same "unprofitable servant," who first moved in the Victoria Mission offered a "rousing" donation to the A. B. C. F. M., to stimulate us to work for Central Africa. Cæsar Malan has come to us from Africa to urge us, with burning zeal, to enter upon this work. Already the Missionary Herald has a place for "donations from Central Africa." Even now we have a base for operations in our Zulu Mission, and Mr. Tyler has noted a point where the work may wisely be commenced. It remains only for the churches to say, by word and deed, *onward!*

JAPAN.

LETTER FROM MRS. DEFOREST, OF OSAKA.

* * * I would like to tell you of an interesting incident that has happened lately. The pastor of one of our native churches has a grandmother, who came to live with him not long ago. She objected to the arrangement at first, because she had heard that Christians were indifferent as to the bodies of their friends after

death, and that they did not worship their ancestors. After she reached her son's house, however, she was much impressed with the kindness of the Christians, and several of the more aged converts made special efforts to lead her away from the worship of idols. Under their influence she gave up several of her gods, among them a very precious picture; but she concluded to worship two others, which she considered invaluable, till New Year's. She expressed a wish to talk with the missionary, and he went to see her. Owing to the peculiarities of speech of so old a person, he could not understand her; but, knowing her desires, he talked with her, and at last she concluded to put away her idols without waiting for the New Year's.

A little while ago she expressed a desire to be baptized, and the missionary went to see her again. He asked what she was going to do about her idols; she said she had not worshipped them lately, and was waiting for a chance to send them to her daughter, in her former home, as she thought it might please her. It was suggested to her that since she had found a better way than to worship such things, it might be a hindrance to her daughter's accepting the new religion, if she were to send the east-off idols to her. The old woman seemed puzzled to know how to get rid of them, and at last she asked the missionary to take them. He told her that if he took them he should send them to the American Christians, as a proof of the giving up of idolatry in Japan; and she was quite pleased that they should be disposed of in this way. One of the idols is the Goddess of Mercy, in a shrine, not two inches long; and the other is a bone of Shaka, in what looks like a light-house, four or five inches long. The bone is like a semi-transparent pebble, and is supposed to increase in size as faith in it increases. The woman said it had increased a little since she had had it, but had grown smaller since she had stopped worshipping it and believed in Christianity. So hard is it—just as hard as it was eighteen hundred years ago, on the shores of the Mediterranean—to give up superstitious ideas.

This old woman was baptized last Sunday. We cannot, of course, expect of her so intelligent a faith as we do of those in the prime of life; but she has had a great struggle to give up the reliance of a life-time, and has passed what would be the severest test to her new faith. She has committed to memory the Lord's prayer, and prays regularly three times a day, though she says she hardly feels able to do so sometimes.

* * * We in Osaka are constrained to send out a Macedonian cry for single ladies to help us in our pressing work, and we wish that our needs might receive special attention. The population of

this city is of itself larger than that of all the rest of the territory occupied by the American Board; and yet we are reduced to one single lady to do general missionary work within its limits and in the surrounding country. Miss Stevens has very little strength beyond what is needed for her school and the Sunday work among her pupils. Miss Gouldy is doing nobly among the women, and gaining a strong hold upon them; but what is one among the thousands in this city? She has charge of several meetings at long distances from each other, and this past week she has been to Kishino-Wada, with Mr. Sawayama and Mrs. Neesima. Seven hundred people assembled to hear Mr. Sawayama preach, but only about three hundred could get into the house; one hundred came to the women's meeting. We feel like praying for a thousand tongues, to teach and preach.

We add also an earnest plea from Mr. Leavitt, of Osaka, for laborers in the city. He writes:—

“Let me say a few words of our need of lady missionaries. Think of this city of Osaka, with a population, constantly growing, of fully 500,000, with an unlimited number of cities and towns lying about and accessible to it; a city open for us to go anywhere, and with an abundance of hearers; and, withal, a city having far more influence upon all southern Japan than any other place, to which merchants come by thousands; the great congregating place, aside from Tokio, for all the active minds of this southern part of the island. We have for this city two single ladies, who have enough of the language to be able to do anything. One of these is entirely confined to school work, and ought to have help in it; the other does her best to be omnipresent, but falls short a trifle. Besides these we have Miss Gardner, and we are very thankful for her; but, for the present, she must devote herself to gaining the language. I do not exaggerate in the least in saying that, for actual work which is calling for help, Osaka needs—I will not put the number my pen wishes to write, but something we may hope to get—I will say, that, certainly, Osaka needs six single ladies.

“We have our First and Second Churches, which are nearly two miles apart. Then the Second Church has planted another colony, hoping to organize a church in a few weeks at Tenema, a part of Osaka, about as large as Kobe and Hiogo together; another plant is already made in an important section to the east of the city, and another to the north: it is believed that all these will be occupied by active churches. Meanwhile, the First Church is putting down stakes in the south-eastern part of the city. Outside, we have already occupied Takatsuki for more than a year, and recently have

been to Kisbino-Wada, where we have had large success, large audiences and loud calls to continue.

“Our one lady who can give her time to work among the women, ought to give all her energies to the First Church, to bring in members and to organize Christian effort; but, if she does, the great city before us has literally nothing done for it by Christian women. Since Miss Wheeler left us the Namiwa Church has no missionary lady to work for it, save as Miss Gouldy rides hastily through the district at times, and they catch an inspiration from her shadow. This is true also of all the other places I have mentioned, not to speak of the great wastes we have not yet entered.

“Our work is advancing with such rapidity as to threaten that our churches will be organized without women; and every one conversant with missionary work in Japan, knows that this is a thing to be most deeply deplored. Soon there will be new stations and new calls; but now, in these old stations, where work has developed and the demand is immediate, let us have the needed help at once. Our pens are dull to write the stirring words our hearts urge; but we do call for women for Osaka. Do we not need them for this advancing work, that, with Christianity, may come to this people that blessing of a Christian home, that they can have only as the wives and daughters are brought into the church, and the people taught to respect Christian character in them?

“In the entire range of my missionary charge, which requires for a single visitation on the Sabbath a walk of about eighteen miles, there is not one lady to look after the women. Can we not have, at least, four more lady missionaries in Osaka? If they were here to-day, we could hardly wait for them to prepare for their work. They ought to be ready to-day.”

TURKEY.

AN APPEAL FROM MANISA.

BY MRS. BOWEN.

My heart is heavy, this new year, with a burden which I cannot shake off if I would, and which I wish could be shared by our dear Christian ladies in America in an especial manner, in a way which will send us all to our knees in specific, imploring, renewed supplications to the God that has already heard and answered so many fervent petitions for the extension of His kingdom.

I wish this so much, that I am determined to ask you for something more precious and more effective than money—the earnest, heartfelt, private and public prayers of Christian women at home,

for the so-called Christian women of this region, the seaboard towns and cities of Turkey.

You have many times prayed for the women of Turkey, I know; but just now, for one hour, pray particularly, with renewed earnestness and faith, for the women of the seaboard. Nothing but the divine grace and the Holy Spirit can wake the souls now in thralldom to worldliness and superstition.

Please do not pray for them as heathen women. They have, after all, much that is true and good in them and in their religious belief.

They are people of warm hearts, some in ease, some working hard for a mere pittance. They have duties, cares, pleasures; mothers, with excessive fondness for their children; members of society which has the same petty jealousies and strivings, the same exclusiveness, the same regard of self and disregard of others, the same grades and ranks, as at home.

There is abundance of life and gayety; balls, marriages and fêtes; but there are also sorrowing, lonely, sad hearts.

Greek and Armenian women are fine looking, and understand well the art of making the most of their beauty. In the morning, slatternly, down at the heel, with ragged or soiled clothes, and uncombed hair; in the afternoon they are gay as butterflies, dressed in the latest Paris fashion, sitting at their house-doors to see and be seen, to criticize and be criticized.

Some can read; some are educated superficially; but the majority have no desire to learn anything but fashion and fancy work. Were we in their places we should consider it a sin to read the Bible; we should believe that the priests hold in their hand the key to heaven; we should be intensely superstitious; we should bitterly hate Protestantism and Bible readers; we should regard the Sabbath as a day for visiting and feasting; we should have all the conceit of ignorance, and suppose that what we did not know was not worth knowing; and we should have a curiosity excelling even the ideal of Yankee inquisitiveness, and a *sang froid*, a blushlessness in pursuing our inquiries, which is wonderful. We should be women who have not the Bible or other educating agencies, abandoned to the worldly tendencies of our own minds, and the wiles of the Devil; without the strength of God which helps to resist, — without even the knowledge of it or the desire to attain it. We should be women who live and die without a thought of what we might become, whose souls are dead. What a life would this be for those who have experienced the life-giving, uplifting power of the Gospel! Knowing our own hearts so desperately wicked, after placing ourselves, in imagination, under the same circum-

stances as these mentally degraded women, which of us can but exclaim, with thankful hearts, "By the grace of God I am what I am!"

And only thus can we pray for them, as we would for ourselves. Please pray for our own little band of those trying to live no longer for themselves; that they may know what it is to be born again, and may be able to glorify God and their Saviour.

Pray, also, for two women as types of a class. One, a poor girl working for her daily bread, who refused, the other day, to work for me on Saturday, because it was the fête day of her dead mother, and she should lose her soul if she worked on such a day.

"But, madama, I can come to-morrow," she said.

"The Bible tells us it is wrong to work on Sundays," I replied, "and that if we do not try to follow the Bible teachings, *then* we should lose our souls."

"Yes, your Bible says so, but ours does n't," said she.

"Who told you that our Bible was not like yours?"

"My priest and everybody says so," was the reply.

The other is a woman of good position, who is now in great trouble, fearing for the soul of her sister.

According to custom here, every dead body is disinterred one year after burial, and conveyed with much care to a room in the church saered to the purpose. Happy, indeed, the relative who finds but a heap of dust and a few bones in the graves of their loved friends; for it is an assurance from heaven that the soul is safe, and not longer punished for its sins.

But this poor woman is inconsolable because the body of her sister has been found entire and undecayed, and her soul must henceforth be in torture, heaven having declared her wicked and unfit to be with the saints. The living sister said to Miss Maltass, with great sadness, that it must be a judgment because of her fondness for dress and jewelry.

Pray for these women and for us, that an especial blessing may come to us all. Pray that God may direct us to the broken-hearted; to the humble in spirit; to those prepared for the knowledge of salvation through Christ, and Him alone; for there must be many such here.

Do not disappoint us dear friends; we shall look as soon as this reaches you for the answer to your prayers.

Since the beginning of modern missions the Bible has been translated into 812 languages, spoken by 850,000,000 human beings, and distributed at the rate of nearly twelve every minute.

Young People's Department.

LETTER FROM A CONSTANTINOPLE HOME GRADUATE.

The following letter from a pupil at the Constantinople Home, written to its principal, will show our readers how girls in Turkey appreciate their new school privileges, and how anxious they are to work for the Saviour whom they have just learned to love. We give the letter just as it was written in English, although her teacher writes that she is not so familiar with that language as some of the other pupils:—

MY DEAR MRS. WILLIAMS:—I got up this morning earlier than anybody else in our family, and, after doing some necessary things belonging to myself and to my family, I sat down to write before my window, which is toward our large garden. It is a very pleasant and cool morning here to-day, and nature is so still. There is not such a hard wind as to stir up the branches and the leaves of the trees, and I can hear no other sound out of my house but the crowing of the crows one after another, telling the people that it is morning.

All before me, as far as my eyes can see till the sea, is green except the reddish tiles of some houses and two white minarets, which are very high.

Though the sea is quite far from us, but it can be seen again because our house is built on very high ground. I am so much overcome by the beauty of nature this morning, that if I begin once to describe it to you I am afraid I will end my letter with it, and will forget to speak of some other things which may be more interesting; so I must leave beautiful nature to itself, and must turn to a different subject; but before I write any more I must go to breakfast, because all the others are ready.

How quickly the terrible examination and our vacation are passed and gone; and how quickly I am remained all alone, separate from the dear flock in home school, and out of the precious advantages which are yet going on there. My heart was not so much broken on the day that I left the school, neither on Monday, when Aznif went to school without me, as it is now, while I think it is impossible for me to have a single recitation to any of my teachers with any of my mates in school. I wonder how many new scholars came to school, and how are they liking the school. I wonder how it is looking the school-room in the morning study-hour, and how it is looking the table of the boarding scholars. I wonder who has taken my place, both in the school and at table. I wonder who has

got my work — the cleaning of the lamps. I have an special joy when I think of our prayer-time in the morning in our closets; I am very much thankful to you that you put that rule while I, too, was in school.

Often I think of what is going on there; and when it rained a few days ago, I told to those around me how glad my large mates must be on account of the rain, because, having their recess in the school-room, they can study their lesson. I sing, "I Need Thee Every Hour," often in the day, because I know that it is the dear hymn of Miss Parsons.

I am too much afraid I shall forget the books I studied in school, therefore I read them sometimes. The sky was very bright and clear the night before last, so I got my astronomy and studied the constellations on the page 61. I laughed too much as I read what is written under "Crater, or the Cup." I find out in the sky the Great Bear, the Little Bear, Draco, Corona and Orion. I enjoy very much in looking to Orion. I can see it from my window while I am in bed almost every morning.

An American friend told me to read loud English books, and that will help me in not forgetting my English.

My every-day work is to do house-work — which never can be finished — and to work on my embroidery, which I like very much, and to hear the lessons of my two little sisters.

Last Sunday I began to read the book of Daniel to my family and to two other persons out of our family. I am very sorry to tell you that I am not spending my Sundays here as I had determined to spend when in school; but I hope I will fulfill my plan sometime. I made a beginning of it two Sundays ago, when I had a spiritual conversation with three women, besides some girls as large as Aznif, but I could not continue it; but I hope I shall continue it for many Sundays. One thing that I ask God often in my prayers, is, that I may be a good example to those around me.

I have a news to give you, to hear of which I don't know whether you will be glad or not. We have a plan to have a school here in Samatia, in which I shall work; but yet we could not find a proper house — or, it will be more right if I say, we did not begin it yet because we found now a proper house; but I don't know whether we shall succeed in renting it or not.

I hope if our school is once begun, many scholars will come, because to many that I speak of it they promise to send their daughters, and many have promised to my father. But in not succeeding for such a long time, I am thinking that God is not willing for me to leave my family, because in some things my family, too, needs me very much.

My prayer to God is to lead me according to His own will, whether in joy or pain, because His will is good and wise, and I had begun this prayer long before I left the school.

I ask you, my dear Mrs. Williams, not to leave me out of your secret prayers.

Please give my love to the dear teachers, and to all my school-mates that are there; and I beg you to excuse me all my mistakes, both great and small, especially those English mistakes that you have a thousand times corrected in school.

With much love, yours very truly, A. E. T.

P. S. — My mother sends her love to you, and to all the teachers, and my sisters kiss your hands.

ANOTHER PAPER FESTIVAL.

WE (the "Beacon Lights," of Newbury, Vt.) wish to add our testimony to that of the friend who wrote in the February number of the LIFE AND LIGHT, of the success of a Paper Festival. In itself it is but a trifling matter, and yet a record of our effort and its results may stimulate some other small circle to do the same, or a better thing, in a good cause.

We borrowed the hints of our Lawrence friend, and added some ideas of our own; and, as a result, in spite of a stormy evening in a small village, and with no charge for admission, we earned more than twenty-five dollars for the work of the Woman's Board; and, what we value more highly, have developed a new interest among ourselves and the parents and friends who perhaps otherwise would have never thought of the part they may have in bringing the world to Christ.

EFFECT OF "THE BOOK."

A NATIVE African was greatly grieved because his dog swallowed the leaves of the New Testament. He had been a fine hunter, and his master feared, judging from the effects on those who learned to love "the Book," that it would tame, and so spoil him.

MISSION BAND HYMNAL.

THIS hymnal is an exceedingly neat and tasteful little volume of eighty-four pages, beautifully printed on the finest tinted paper, illustrated with a handsome wood-cut representing the Good Shepherd, bearing a lamb on his shoulder. It consists largely of hymns never before brought together; a considerable number having been written expressly for the work, and adapted to favorite tunes, are published for the first time. They are designed, not for children alone, but for the older members of our bands as well. An interesting feature of the work is to be found in the running titles of the work, consisting of seventy-five scriptural names given to our Lord. For convenience, the names of tunes have been affixed to the hymns.

As profit is not the object of the compiler, the book is offered at the actual cost, or below it, in two styles of binding. In fine cloth, stiff covers, stamped, ten copies for \$2.00; single copies, 22 cts. In handsome paper covers, ten copies for \$1.00; single copies 12 cts.

Postage, extra. Ten copies, cloth, 23 cts; single copies, 3 cts. Ten copies, paper, 18 cts., or less; single copies, 2 cts.—for the society.

Orders accompanied by the money may be sent to Miss E. S. Coles, Scotch Plains, N. J.; or to Secretary W. B. M., No. 1 Congregational House, Boston, Mass.

 FAMINE LABORERS.

IN a far-away land of the Orient, there is a great and sore famine. To till the ground is useless, for the skies above are as brass, and not a drop of rain has fallen for many weary months. The soil is parched and barren, and the country, but a little while ago so beautiful, is now a dreary desert. Able-bodied men are idle, for lack of employment. Food is scarce in quantity, and poor in quality. The wealthy find it very difficult to sustain life; but the poor—who can paint their distresses? Only an eye-witness can conceive the horrors of death by starvation. Yet multitudes—delicate women and children, and even strong men—succumb to the destroyer. Devastation and disease and death reign everywhere. The inhabitants of the cities are more readily reached and supplied than villagers and country people, yet they oftentimes suffer severely.

There is one city, however,—the capital of the country,—which, near the coast, receives the cargo of many nations. Here, although

food is sold at very high prices, yet none need starve, for there is abundance for all. The king has immense store-houses in the city, near his palace, carefully watched by a strong guard; and here, all who come receive a full supply, for it is bestowed freely upon all who have not wherewith to buy.

But now rumors come, from the region around about, of suffering and distress — families wandering from place to place, in search of food, and whole villages deserted. Women hear of their sisters dying by thousands; and hear, too, that the king desires their assistance in forming plans for relief. Multitudes, full of benevolence and sympathy, throng the palace court, and are soon admitted to the presence of the king. He first asks for volunteers, to go into the country around about, and minister to the sick and famishing. Enough are soon found ready to engage in the work; and then the king condescends to ask of the great crowd of women gathered there, that they would meet in little bands, to devise measures, and to make suggestions as to methods of relief, and that they would often come to him personally with their petitions. "Thus," he said, "you may all have a part in this great work of blessing others."

How pleased they are to be thus made co-workers with the king himself! How eagerly they press about the throne of him who has given such evidence of his fatherly care for all his subjects! How earnest they are in petition for the formation and supply of relief-camps, where daily rations may be doled out to the sufferers! No, no! alas! not so! A few voices are heard — a very few; but the majority are dumb; and some even return quietly to their homes, to be seen no more at the palace. "And why?" do you ask. Alas! they are women, and they are afraid — afraid to let their voices be heard, even in petition to the king, who has so kindly encouraged them; afraid, not so much of the king himself, as of the sound of their own voices before companions of their own sex. Dear Christian sisters, it is a parable; and it is for us. The fatherly king is the God of all mercies, who has bidden us to "come boldly unto the throne of grace," and to pray the Lord of the harvest that He will send forth laborers into His harvest. The famine is a famine of the soul, a spiritual dearth. The sufferers are our sisters, who have not the gospel of our blessed Lord, and, without our help, cannot partake of the bread and water of life. And shall we be afraid of the sound of our voices in a little missionary gathering in a parlor, or even in a chapel?

Will not some who read this parable ask strength from above, and resolve to support the missionary meeting by their presence, if possible? Above all, when there, let us sustain it by our prayers

LILLIAN PAYSON.

Our Work at Home.

TWELVE PILLARS OF MISSIONARY WORK.

NUMBER TWO.

FAITH.

BY MRS. HELEN C. KNIGHT.

“VAST and countless multitudes, not measurable, like the houseless and hunger-smitten poor at home, not merely a city full, but whole populations and great races of men stand forward helpless, their religious convictions slowly giving way, the pride vanishing from their stately history, while with folded hands they look in their passive way for the help we are so slow to carry to them.”

Here is the gist of our foreign missionary work. Pagan nations have outworn their paganism, and have come to that period of their history foreseen in prophetic vision, where “the Lord God will cause righteousness and praise to spring up among all the nations,” and “all the ends of the earth shall see the salvation of our God.”

While they are dimly reaching after they know not what, we know what they want; we have what they need. Christianity, revealing the great All Father, the brotherhood of man in Christ Jesus, the new moral forces of the kingdom of God,—“righteousness, peace and joy in the Holy Spirit,”—this unspeakable good, with its redeeming and elevating faith, we hold in trust for them. Are they ready for it? Millions of people are open to Christianity who were inaccessible fifty years ago. Every year there are more and better agencies for spreading it. Moral, social and political changes have already taken place by means of it, more vital and rapid than our fathers ever witnessed. Multiplying opportunities for the prosecution of missionary enterprise are pressing upon the church. Is the church up to its responsibilities in this direction? Are Christians alive to the duties of the hour? No one, I suppose, really denies the meaning or force of the parting words of the risen Christ, to preach His Gospel to every creature, and we feel that somehow, and by somebody, it will be done. Yet, are we not cold and faint-hearted about it after all? Does not the very greatness of the work sometimes alarm and bewilder us? How can we gain the valor and consistency so pre-eminently needed to carry it forward on the scale it both deserves and demands? There is but

one way: by a revival of faith. "There must be faith," says one who has been visiting the great missionary centers, "that will recognize the spirit of missions in the Bible, not as an isolated command, a doubtful inference, or a pathetic farewell, but as the very substance and texture of the Bible, the burden of its prophecies, the glory of its visions, the music of its Psalms and the splendor of its martyr roll.

"There must be a faith that will not need to be fed on letters from abroad, and by pleasant reports of progress, but is content with the nourishment of the Holy Scriptures; that will not shrink from sacrifice, nor grow faint because the way is long." More than this, a faith that cannot be wilted by the indifference of other Christians, or checked by the well-meaning anxiety for home charities, or is "easily provoked" by the slow apprehensions of willing ignorance, or ebbs with the ebbing tides of popular fervor. It must be a faith of deep convictions, rooted in the purposes of God, laying hold of His plans and promises with an unflinching grasp, admitting no possible failure, but ever sure of final success, since God Himself is pledged to it.

Have we, as a body of Christian women, called by the Spirit and providence of God to more direct and personal effort for this great branch of church work—have *we* this faith?

We need it for our own quickening and steadfastness; we need it in order to take pains to kindle and to cherish in others the true spirit of missions; we need it in order to see clearly, and hold firmly, just views of the kingdom of God, in which we have relations and duties not bounded by home, neighborhood or country; we need it for a loyal living out of the spirit of Christ, not in a persecuting world,—this we might do,—but in a caressing world, pleading with us to baptize its amusements, to sanction its levities, to excuse its doubts, and to act as if it made no difference what people believed, provided they were sincere.

Saint Paul defines faith, "the evidence of things not seen;" or, in other words, it is that practical perception of unseen verities which makes obedience and sacrifice a joyful necessity. "Lord, increase our faith!"

A MIDNIGHT VISIT.

An instance of the strong faith of a native Christian woman, with its results, may be seen from the following article taken from the March number of *Woman's Work for Woman*:—

THERE is a knocking at the door of a missionary's house in Southern India at night, when all the family are slumbering peacefully.

What is it? Who can be in such need of anything that the missionary can give as to be unable to wait until the morning? It is a poor native woman, who stands there in the darkness. And what is her errand, that she comes at this unseemly hour to disturb the missionary's rest? It is to tell him she cannot sleep for the burden that lies on her soul, of her countrymen and women living in sin and in ignorance of the love and sacrifice of Jesus Christ. She felt that she *must* do something for them, and she came to the missionary's house to ask him to arise and plead with her before God, that His Spirit might touch their hearts and lead them to the Saviour. This burden of anxiety and care for souls must be cast upon the prayer-hearing God, for it is heavier than she can bear.

That appeal is one that no true missionary's heart can resist, and sleep is forgotten while those two, and others of the household, join in petitions to God for the gift of all gifts — His Holy Spirit.

What is the result of that midnight visit and those prayers? The world, religious and secular, knows this, though it may not generally know the starting point of the mighty stream of blessing. Between eight and nine thousand of the natives of that part of the Madras Presidency, the Teloogoo, have been received into Christian fellowship — not hastily or unadvisedly, but after probation and careful examination as to their faith and repentance. This wonderful work, which has made the ears of all lovers of the Lord Jesus who have heard it to tingle, and their hearts to glorify His name, began with the travail of that poor dark-skinned woman's soul over her perishing people. What a crown will be hers in that day when the Lord makes up His jewels! What a throng will greet her on the other side of the river, tracing their presence there to her agonizing, wrestling prayers!

Is this necessarily an exceptional, phenomenal case, bearing no lesson or encouragement for us in our every-day, matter-of-fact life, fellow-Christians? Surely, we may, we *must*, believe that such prayers, so offered, with such faith, by one or two in our land, or our church, would bring a like abundant blessing. Where are those who, burdened as was that poor Teloogoo, will rest not day or night until others are found to make the "two or three" whom the Saviour will meet, and whose petitions will be heard and answered beyond their thought or expectation?

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THE "LIFE AND LIGHT."

As we close the first decade of the existence of this magazine and enter upon a second, we are inclined to indulge in a few reminiscences in regard to it that may not be uninteresting to our readers.

At the organization of our Board the plan was inaugurated of establishing auxiliary societies in the churches, which should hold stated meetings for prayer and the dissemination of missionary intelligence. To add interest to these meetings letters from missionaries were promised, as they should be needed. The experience of the first year made it evident that the demand was too large for these to be supplied in manuscript. Consultations were held as to the best method of redeeming the pledges made, and it was decided to have recourse to the press, in some form. The question then arose as to whether the need should be supplied by an occasional printed letter, or whether a magazine should be attempted.

The matter was left to a committee from the board of directors, consisting of the president and secretaries. Much thought and prayer was given to the subject, but it was difficult to reach a conclusion. The magazine seemed the most effective and desirable, but its issue would necessitate much labor and expense; there was not sufficient fresh matter on hand for a good-sized periodical; neither could a regular supply be depended upon, till requests had been sent to the missionaries and answers received, which would require some months' time. The item of expense was the principal cause of hesitation, as there was a great reluctance to burden the treasury of the society with its bills. This was in January, 1869, and it was thought that an issue of some kind should be made by the 1st of March. As no light seemed to be thrown on the subject, it was decided to leave the matter to divine Providence, and be guided wholly by His leadings. If sufficient material were received in season for a first issue at the time required, a periodical should be started; if not, some other mode of supplying the need should be devised.

Then came a season of waiting. Day after day, week after week passed by, and no letters were received from abroad. Never, since the organization of the society, had there been so long a time between the arrival of letters. What did it mean? Was it a special intimation that a magazine should not be attempted? It seemed so. Matters remained in this state until there were but a few days before a decision must be made.

Just at this time, as the president of the Board was sitting in her favorite retreat one day, in the midst of a driving storm of snow and sleet, there came a ring of the door-bell. Wondering who would venture out on such a day, she was soon greeted by the pleasant voice of a friend and neighbor, who had braved the storm to bring in some "delightful letters just received from Turkey." Was this the command long waited for, to "Go forward?" The package was soon opened, and proved to contain a

journal, sent by Miss West to Mrs. Wheeler for some of her pupils in the vicinity of Harpoot; letters from Mrs. Wheeler and from her Bible-reader, Kohar. In one of her letters Mrs. Wheeler said of Miss West's journal: "I have been impressed for a day or two that I must send this to you; that it was needed by the Woman's Board." Early the next day the president went to the old missionary house in Pemberton Square, and on the steps she met a secretary of the Board, jubilant over a still larger package, which she had received from Miss Agnew, of Ceylon. With one or two articles already prepared, here was abundant material for the first number. Recognizing the guiding hand of an over-ruling Providence, it was immediately decided to attempt a quarterly magazine. Printing arrangements were soon made, and the little messenger went forth without a paid editress, without a subscriber, without a pledged contributor, without even a room from which it could be sent out, the first issue being mailed from the private library of the treasurer, Mrs. Homer Bartlett. A thousand copies were printed and sent to auxiliaries, life-members and other individuals interested in the work; the president and secretary of the Board being the first subscribers. After this, subscriptions came in sufficient to meet all expenses of the periodical for the first year. From that time the revenue received from it not only paid all printing and postage-bills, but defrayed all the home expenses of the society, so long as it remained a quarterly; and, in two years from its starting point, its subscribers numbered five thousand.

In June, 1870, the *Children's Corner* developed into *Echoes from Life and Light*, which was struck off separately from the magazine, and circulated in Sunday Schools. The following year there was an addition of eight pages, under the care of the Woman's Board of the Interior; in 1873 it was changed from a quarterly to a monthly; two years later, a change of type secured a third more reading matter; in 1876 the children's department to the last page of the Well-Spring, giving eight extra pages for general use; with this year we have added four pages for a "Young People's Department;" and we are hoping soon to receive still another addition to be given under the care of the Woman's Board of the Pacific. This continuous growth, without an increase of subscription price, we think must be a gratification to all our friends and well-wishers. When the LIFE AND LIGHT became a monthly, although its circulation was largely extended, the receipts did not cover the added expenditure. Through strenuous effort, however, and through the hearty co-operation of our Branch officers, its financial status gradually improved till 1877, when all its expenses were defrayed from the receipts. In 1878 its success in this direction was sufficient to justify the additional four pages.

And now, dear friends, as we enter upon our second decade, we wish to ask your continued favor and patronage. From the many assurances of appreciation you have given us, we believe that it finds a warm place in many hearts, and has proved a useful department of our work. We wish to ask for more than your favor and patronage—we need your help. If you hold a ready pen will you not give us something to make our pages bright and attractive? If your plans are successful will you not give the benefit of them to others, through this medium? If you like the magazine will you not recommend it to others? Above all, will you not pray for its success in every way, that it may find favor wherever it goes—that it may accomplish the most possible for the good cause? Will you not “pray without ceasing,” too, for our missionaries—for such abundant blessings on their labors, that these pages shall be all too scant for the record of their growing work—for the thrilling details of the way in which women and children in heathen lands are coming out of darkness into blessed Gospel light and freedom?

WOMAN'S BOARD OF MISSIONS.

Receipts from Jan. 18 to Feb. 18, 1879.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Farmington, Aux., \$30; Calais, Aux., \$13.21; Wilton, Aux., \$10; New Sharon, Aux., \$3; Limerick, Cong. Ch., Aux., \$8; Lyman, Aux., \$21; Waterford, Aux., \$12; Waldoboro', in memoriam Mrs. Deborah R. Brown, \$15.65; Harpswell Centre, “Willing Helpers,” \$2.50; Thomaston, “Morning Star Circle,” \$10; Acton, Aux., \$6.25; Dana, Central Ch. S. S., \$19.55; Mrs. E. Palmer, \$56; Madison, Aux., \$4; Greenville, Aux., \$10; Ellsworth, Aux., \$15; So. Berwick, Aux., \$13; Yarmouth, First Ch., Aux., \$15.50; Mrs. B. Freeman, \$25; Oxford, Aux., \$6; Searsport, Aux., \$4.50; Portland, Aux., Williston Ch., \$21.50; Second Parish Ch., \$29; Bethel Ch., \$17; Plymouth Mission Circle, \$5, \$372 66

Total, \$372 66

Fem. Dep. Armenia College.

Maine Branch.—Lewiston, Pine St. Ch., Aux., \$24 00

NEW HAMPSHIRE.

Bath.—Mrs. Rosie G. Kinne, \$5 00

Total, \$5 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Nc. Craftsbury, Aux., \$18; Dorset, Aux., \$41.50; Milton, “Happy Workers,” \$1⁰⁰; Vershire, Aux., \$14.50; St. Johnsbury, So. Ch., prev. contri, const. L. M. Mrs. Wm. P. Fairbanks, \$20.80; West Glover, Aux., \$6; “Gleaners,” \$6.69; Manchester, “Mission Circle,” \$14.27; Chelsea, “Grape Vine,” \$20; Springfield, Aux., \$30; Waterbury, Aux., \$12.16; New Haven, Aux., \$27; Hartford S. S., \$3.50; Rutland, Aux., prev. contri, const. L. M's Mrs. Lyman E. Roys, Miss Ellen C. Barrett, Mrs. A. D. Francisco, \$18.22; Orwell, Aux., \$63.41; Bradford, Aux., \$10; Bridport,

Aux., \$13; Fairlee, Aux., \$5.-80; Townshend, Aux., \$12; S. S. Cl., \$13, const. L. M. Mrs. Mary E. Winslow. Expenses, \$25,	\$336 85
Montpelier.—"Busy Bees,"	14 76
St. Johnsbury.—"Little Girls' Benevolent Circle,"	3 00
Wallingford.—A friend,	6 00
Total,	\$360 61

MASSACHUSETTS.

Andover.—South Ch., Aux.,	\$75 00
Arlington.—Cong. Ch., a friend,	5 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Hinsdale, Aux., \$60; Dalton, Aux., a friend, const. L. M. Mrs. Lucy B. Goodnow, \$25; Pittsfield, First Ch., \$7.15; Stockbridge, Aux., \$22.50; Monterey, Aux., \$10,	124 65
Boston.—Miss Mary R. Waldron, \$1; Mrs. Hayes' School, \$10; Mt. Vernon Ch., Mrs. J. C. Howe, \$200; Mrs. J. W. Kimball, const. L. M. Mrs. Clara S. Kimball, \$25; Mrs. S. Pratt, \$2; Old South Ch., Mrs. Alpheus Hardy, \$100; "Barbette Band," \$49.98; Central Ch., Aux., \$5; "Busy Bees," \$5; Berkeley St. Ch., a friend, \$10; friends for Ceylon, \$5; ladies, \$5,	417 02
Boston, East.—"Maverick Rill," scholarship Ahmednuggur,	20 00
Boston Highlands.—Immanuel Ch., \$10.36; "Helping Hands," \$35; Walnut Ave. Ch., Aux., \$39,	84 36
Brookline.—A friend,	1 00
Cambridge.—Mrs. Eliza MacG. Hayden,	5 00
Chelsea.—A friend,	1 00
Dedham.—C. M., for school at Mardin,	5 00
East Douglass.—A friend,	80
East Somerville.—Franklin St. Ch., Aux.,	15 00
Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Danvers, Aux.,	77 00
Fall River.—Aux., \$334; "Will-ing Helpers," \$40,	374 00
Foxboro.—Aux., pupil, Foochow,	40 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Sunderland, Aux., \$10; "Busy Bees," \$5; Shelburne, Aux., of wh. \$25 by Miss Sarah P. Kellogg const. herself L. M., \$47.29; Conway, Aux., \$10; Northfield, a few friends, \$5.50;uckland, Aux., \$3; Greenfield, Aux., \$5.80,	86 59

Groton.—Aux.,	10 60
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Florence, a friend, \$500; Chesterfield, Aux., \$13; Hadley, Aux., \$20; Southampton, "Bearers of Light," const. L. M. Miss Caroline Edwards, \$25; Amherst, Aux., \$211.20,	769 20
Hyde Park.—Aux.,	40 00
Jamaica Plain.—Aux.,	78 40
Middlesex Branch.—Mrs. E. H. Warren, Treas. Concord, Aux., \$65; "Sudbury Mayflower Mission Circle," \$40,	105 00
Millington.—A friend,	80
Newburyport.—"Belleville Mission Band,"	100 00
Plymouth.—Aux.,	30 76
So. Attleboro.—Cong. Ch. and Soc'y,	5 18
So. Sandwich.—Mrs. E. A. Percival,	5 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Longmeadow, \$23; Chicopee, Third Ch., \$15.75; "Busy Bees," \$22.21; Springfield So. Ch., \$54.84; First Ch., Circle No. 5, \$3.14,	118 94
Suffolk No. Conf.—Everett, Aux.,	5 00
Ware.—Aux., of wh. \$50 const. L. M.'s Mrs. Lewis N. Gilbert, Mrs. Geo. G. Hain; \$25 by Mrs. Wm. Hyde, const. L. M. Silvia Sage Hyde,	119 80
Watertown.—Aux., const. L. M. Mrs. V. H. Wilcox,	25 00
Wellfleet.—First Cong. Ch., Aux.,	6 00
West Haverhill.—Mrs. Stickney's, Mrs. Hazelton's, Miss Smith's S. S. c'Ps,	4 00
Wilmington.—Cong. Ch. and Soc'y, const. L. M. Mrs. Daniel P. Noyes,	25 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Lexington, Aux., of wh. \$25, Mrs. C. C. Goodwin, const. L. M. Mrs. D. W. Muzzev, \$40.22; Linden, Aux., \$10; Maplewood, First Cong. Ch., Aux., \$10,	60 22
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Royalston, Aux., \$61; So Royalston, Aux., \$11; No. Brookfield, Aux., \$23.69; Clinton, Aux., \$10.04; Westboro, Aux., \$30; Oxford, Aux., \$5; Ashburnham, Aux., \$16; Worcester, Aux., of wh. \$25 by Mrs. S. G. Stowell const. herself L. M., \$36.75,	193 48
Yarmouth.—Aux.,	6 00
Total,	\$3,039 41

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Washington Village, \$4; Pawtucket, Aux., of wh. \$25 by Mrs. Dr. Blodgett, const. L. M. Mrs. Martha Richardson, \$125.32; "Penny Gleaners," \$8; Newport, Aux., Ch. and S. S., \$500; Providence Beneficent Ch., \$39.75,	677 07
Total,	\$677 07

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas. New London, Second Ch., \$18.51; Preston, Aux., \$6; Old Lyme, \$41; Norwich, Second Ch., of wh \$50 by Mrs. Carrie G. Farnsworth, const. L. M's Miss Elizabeth A. Parker, Miss Mary A. Phipps, \$63.50; Norwich Town, "Ant Hill Mission," \$20,	149 01
<i>Greenwich</i> —Second Ch., Aux.,	37 00
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Hartford, Park Ch., \$132.25; Pearl St. Ch., Aux., of wh. \$25 by Mrs. Nathaniel Shipman const. herself L. M., \$138; Park Ch., a friend, \$5; Centre Ch., Aux., \$21; Poquonock, Aux., \$5; Plainville, Aux., \$35; Unionville, Aux., \$19.21; So. Windsor, Aux., \$80; Wapping, \$1.50; West Hartland, Aux., \$10; "Mission Circle," \$12; East Hartford, Aux., \$20; Berlin, Aux., of wh. \$25 by Miss Harriet N. Wilson const. herself L. M.; \$25 const. L. M. Mrs. Hannah A. Adams, \$72; Glastonbury, Aux., \$100.75,	\$651 71
Total,	\$837 72

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Lysander, Aux., \$15; Fairport, Aux., \$20; Baiting Hollow, Aux., \$13; Copenhagen, Aux., \$20; Flushing, Aux., \$40; Orient, Aux., \$20; Saratoga Springs, Mrs. J. M. Davison, \$10; Lockport, Aux., \$25; "Willing Workers," \$25; Gainesville, Aux., \$2.50; Gloversville, Aux., \$20; Walton, Aux., 12.60; Agavni, Aux., \$50; Mrs. Charlotte Ladd, \$50; Randolph, Aux., \$2.43; Mrs. T. A. C. Everett, \$2; Rochester, "Mt. Hor Mission Friends," \$8; "Cheerful

Workers," \$6.25; Moravia, Aux., \$6.25; Camden, Aux., \$8; Rensselaer Falls, Aux., \$20; "Young Ladies' Mission Band," \$5. Expenses, \$24-47; balance,	356 56
<i>Fredonia.</i> —Martha L. Stevens,	10 00
<i>Spencerport.</i> —Lucina Chapin const. L. M. Mrs. Elizabeth D. Hawkes, Shelburne Falls, Mass.,	25 00
Total,	\$391 56

Fem. Dep. Armenia College.

<i>New York State Branch.</i> —Antwerp, Aux.,	\$25 00
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NEW JERSEY.

<i>Hoboken.</i> —First Pres. Ch., S. S., pupil at Harpoot,	\$40 00
Total,	\$40 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. A. W. Goodell, Treas. Montclair, N. J., Aux.,	\$16 00
Total,	\$16 00

OHIO.

<i>Milan.</i> —Aux.,	\$17 40
<i>Youngstown.</i> —Welsh Cong. Ch.,	20 00
Total,	\$37 40

TENNESSEE.

<i>Chattanooga.</i> —Mrs. Temple Cutler,	\$5 00
Total,	\$5 00

MICHIGAN.

<i>Moline.</i> —A Friend,	\$ 40
Total,	\$ 40

MINNESOTA.

<i>Alexandria.</i> —Friends,	\$2 50
Total,	\$2 50

IOWA.

<i>Garna.</i> —Mrs. E. B. Wills,	\$2 00
Total,	\$2 00
General Funds,	\$5,787 33
Fem. Dep. Armenia College,	49 00
LIFE AND LIGHT,	1,135 75
Weekly Pledge,	8 44
Leaflets,	2 95
Total,	\$6,933 47

MISS EMMA CARRUTH, Ass't Treas.

Department of the Interior.

AFRICA.

THE TEMPERANCE QUESTION AMONG THE ZULUS.

BY MISS M. E. PINKERTON.

THE temperance movement has been the most prominent one at this station the past year. I presume you have heard of the native beer called "ubutywala," which the people make in great quantities. It is not in the least intoxicating when taken moderately. But large parties go from house to house spending the entire day in drinking, and when taken in this beastly fashion, the beer makes the drinkers excited, talkative and quarrelsome, thus leading them into sin of all kinds. It is very common to hear of an accident or infamous deed, of which the excuse given is, "they were going home from a beer-drink." It often reminds me of the excessive cider-drinking in America years ago.

Many of us regret exceedingly that beer was allowed at the stations when they were first formed. But it was thought evil would not result, and for a long time the beer was used very quietly and moderately. Within a few years, however, the drinking has increased very much, until many of the people themselves begin to say: "We ought not to make or have it in our homes; we are so weak that we cannot control ourselves, and, therefore, should have none at all." But the larger class love the drink, the visiting and the gossip, and have not been willing to acknowledge the evil; while among those who see the danger, one waits for another, and each is afraid of being laughed at. Hence our idea has been to cultivate the popular opinion, and lead them on to renounce, voluntarily and entirely, all making and drinking of the beer. It has been slow work, but we have good reason to be encouraged and press the subject.

Mrs. Bridgman has been the prime mover in this region, and the rest of us have sought to stay her hands as we could. After months of teaching and talking on the subject, she succeeded in persuading two or three to sign a pledge, and these few are apparently heartily and earnestly at work seeking to get other signers, and we rejoice greatly, though with some trembling.

Of course the hard drinkers among the blacks do not stop with

the beer; they get the "white man's ruin," and many, many are killing themselves with it. There are scores of white men in the colony who seem to delight in selling and giving this poison to the black people, so we have their influence to contend against also. Don't forget to pray for this movement.

TURKEY.

GIRLS' BOARDING SCHOOL AT MARASH.

THE following from Mrs. Coffing and Miss Spencer, will give some idea of the work to be done before untrained girls from Turkish villages become polished stones in the Master's temple.

EXPECTATIONS.

BY MRS. J. L. COFFING.

In the winter we are quite sure of nine new girls, and if they are able to come from the Hadjin region, we may have three more; we shall also have seven of those who were with us last year. Those nine girls are different from any that we have ever had, in that they are older, and by having had schools in their village, they are now ready to enter the fourth grade of our schools, instead of commencing with the first. But these native teachers in the out-stations have been able to make little impression, as yet, on the mothers, and, therefore, the home habits are little changed. Probably no one of these girls has ever been taught to comb her own hair; mother has always done it, once in two weeks, and the number of braids has been not less than ten, and often as many as thirty. Upon this subject the following general orders will be given, and a strict lookout maintained to see that they are obeyed.

- 1st. Every girl is to comb her own hair.
- 2d. It must always be combed before breakfast.
- 3d. It is to be braided in only *two* braids.
- 4th. Every girl is to have her own comb, and use no other.

In the meantime we shall be trying to impress them with the idea that it is possible not to have the third plague of Egypt on one's person; and, further, that it is wicked to have them.

Then comes the lesson that all clothes coming from the wash are to be mended before being worn again. This is a new idea to them; and when they come to mending their clothes, we shall find that they know nothing about sewing. Again, they have no regular hours for meals, having been accustomed to eating at all times of the day and night. But this is wasteful, and injurious to health; therefore, not to be continued. They will come to us with

the idea that they have reached the land of Canaan, which flows with milk and honey, and where all economy is uncalled for. But as we have no desire to have the book of Judges repeated by them when they return home or go to teaching, three or four weeks hence, every outlet of the larder is to be watched with tenfold more strictness than ever their mothers watched their small store; and yet they are not to be taught to be niggardly. Oh, the talks and the explanations that we have had to give on this subject, and must now repeat, and continue to repeat! Then there will be the jealousies between those of different places and different dispositions, and the whims of appetite, and the home-sickness of each one, which is a much more intense disease here than in America. All these things must be looked after without any one's getting the impression that she is watched; and this is all outside of what are called school duties.

The teachers will need extra eyes, a more intense sense of hearing, and a double stock of patience, for the next few months. But we believe that for the prayer of faith, these and all needed graces will be given us.

We have not written these things to excite any romantic interest, or gratify an idle curiosity, but to enlist your sympathies and obtain your prayers in just the direction they are needed. We may not find all these new girls what we hope, and some of them may not stay more than a year—indeed, some may be dismissed in less time. But we have done the best we could to prevent unworthy ones coming; and now we must labor faithfully, that our hopes may be realized in each one—and we remind you that we need, and earnestly ask, your prayers.

Under date of Dec. 12, Mrs. Coffing writes:—

I expect to start, Jan. 7, for a long tour, and shall be gone eight or nine weeks. The mountains over which we must pass are now seen from our door, covered with snow, and I shiver to think of passing over them on horseback.

REALIZATION.

BY MISS C. D. SPENCER.

I HAVE been trying for some time to find leisure to supplement Mrs. Coffing's letter concerning the "to be" in our household, with a description of the reality.

We came down from Ker-han Oct. 12, two weeks earlier than usual, but not a day too soon; for we had not much more than alighted, before five girls from the Albustan region came in upon us. That day, and the days following, were busy ones truly, with setting

in order house, girls and schools, and adjusting the various parts of our complicated domestic machinery into one harmonious whole.

During this time the girls came in from one place and another, until they now number nineteen; so that, with two native teachers and ourselves, we are a family of twenty-three. Nine of the girls are new scholars—and I imagine a shiver runs over you as you recall Mrs. Coffing's graphic picture of what we might expect. If you had seen them when they came, with their flaming yellow gowns, queerly fitting red and blue calico sacques, tightly braided hair and general uncouth appearance, you would have thought that Mrs. Coffing had not overdrawn the picture. Still there was room for encouragement, in the fact that, in nearly every case, the yellow garment was an attempt at a dress, instead of the loose, open robe usually worn. The hair, though braided in the usual way, was still parted straight, and showed some attempt at smoothness; and the girls, when spoken to, instead of sheepishly hanging the head in silence, looked respectfully at us, and gave straightforward answers. But all these are minor points, compared with their moral and intellectual state. Instead of requiring a year or more to wake up to the fact that there is something to do and be in life, they, with one exception, come to us wide-awake, attentive, anxious to learn, and with some appreciation of right and wrong.

The secret of this advancement lies in the fact that these girls have been for some time under the influence and instruction of advanced teachers, who have gone out from our school. Mrs. Coffing remarked a day or two ago, that she felt she was now beginning to reap the real fruit of her labors. As we watch the girls from day to day, and note, bit by bit, this harvest from seeds which have sprung up and borne tenfold, we take it as a harbinger of the thirty and hundredfold of the not-far-away future, and work on with new courage and thankfulness. Some of the girls show an independence of thought and energy of action which promises well for their future development. I must mention an incident connected with one of them:—

The Hadjin teacher had suddenly decided to return to Marash, and two of her girls hearing it, hurried to her, and begged to be taken along to Mrs. Coffing's school. She sent them to get their parents' consent. The youngest, the only remaining child of a widow, said, in reply to her mother's objection that as she was the only one left she could not let her go, and, moreover, that it was not proper for a girl to go so far away from home: "But, mother, if I had been a boy, you would without fail have sent me away to learn a trade. Now, I am almost a boy, and you must send me away as your son to get an education; for is not learning better than a trade? Oh, you must let me go!"

Her idea in calling herself "almost a boy," seemed to be that in going to school, and breaking away from senseless customs laid down for girls, she had acted more like a boy than a girl, and, therefore, was no more to be bound by those customs than a boy would be.

Our former pupils, we can but say, are a great comfort to us. The past summer, which, you will remember, most of them spent with us, on account of the insecurity of the roads, was to them a season of real mental and Christian growth. During these last months the growing conscientiousness and earnest, persevering effort to overcome faults, has been especially noticeable, and, in our little prayer-meetings, the heart-full expressions of the burden of sin and longings for purity and fitness for work on the part of some of them, have touched me deeply.

Speaking of faults, reminds me of a comical experience we had a day or two ago in trying to correct the careless habits of some of the girls. We had expressed a desire that every girl should comb her hair neatly back from her forehead, and wear a collar. For some time all were quite zealous in their observance of these particulars; then one and another and another began to grow careless, and come down to breakfast collarless.

We waited a day or two, and seeing that it was continued, when all were together, after evening prayers, we asked how it was that some were neglecting their hair and collars. We received the reply that they were "not accustomed to these things, and did not like to see them." We made little comment then, but the next morning came out to breakfast with our hair combed down to our eyes, without collar or necktie, and altogether imitating their appearance as nearly as possible, saying, in explanation, that we had been thinking the matter over, and concluded that as they could not make up their minds to dress to please us, we would set them an example by dressing to please them, and also give them an opportunity of judging as to which style was the more ladylike and worthy of imitation. What followed can better be imagined than described. Suffice it to say, that the astonishment and confusion of the collarless ones was ludicrous enough, and the general merriment, with the forcible comments which flew hither and thither, pointed by the teachers and older scholars, did not tend to lessen the impression. Finally, a plea was entered by the head teacher on behalf of the delinquent pupils, begging us not to appear in that style again, assuring us that they would not soon forget the lesson. I think a repetition will hardly be necessary.

We are, unhappily, not disappointed in regard to the superabundant animal life mentioned by Mrs. Coffing; and the generous

contributions of larkspur seed which we had begun to hope we should have no more use for, we find most serviceable, and hereby render our hearty thanks to the donors.

New Year's day is coming on apace, and all the spare moments, and some which are not spare, must be filled up in getting ready for it.

Home Department.

"FIRST FRUITS AND THANK-OFFERINGS."

BY MRS. CARRIE L. POST.

"And the *first* of the *first* fruits of the land, ye shall bring into the house of the Lord your God.

"And whatsoever is *first* ripe in the land, they shall bring unto the Lord."—*Scripture.*

It has been the writer's privilege to see this divine injunction to consecrate *first* fruits unto the Lord literally obeyed: a beautiful lesson learned in early life is counted among the sweetest of many that the changing events of half a century have taught.

More than a thousand miles away, toward where the Eastern sun rises on verdure-clad mountain-tops, a merry party once went berrying. We had heard of the "Old woman of the mountains," and her love-lorn daughter, a half-demented maiden, upon whose youthful heart so great a shadow had fallen as to eclipse for life its natural sunshine and merriment; and, in the seclusion of a mountain forest, she was living for mother and God.

Toward her hut we directed our course, knowing that she would gladly and safely conduct us through the tangled wilds of vine and brier, to the spots where berries grew reddest and ripest, blackest and thickest.

The arrival of a gay party bearing cups, buckets and baskets, all of which must be filled before turning homeward, was an era in the monotonous life of this isolated woman which might well be called the "red-letter-day" of the year to her. After sharing with her our dainty lunch, and quaffing a grateful draught from the cup of cold water dipped from a trickling spring and proffered as a welcome, we rested, while our oddly attired hostess read or recited her wild verses in weird, fantastic style, showing how the poor, bewildered brain sought relief by pouring out the rhythmic ditties of a shattered heart into the ears of others: the golden thread on

which they seemed to hang, was a sweet, abiding faith in the great, good Father of all. The recollection of such faith is an oasis in the memory, which life's sifting sands and whelming floods have failed to obliterate.

Her rare entertainment over, we followed her bounding steps through brush and brake, until our longing eyes caught sight of berries so deliciously tempting that a general seramble ensued in our eager haste to secure the first and most. But, as if with bit and bridle, our impetuous natures were suddenly held in check; for there came in slow and solemn accents from the lips of our guide, "*First* fruits unto the Lord." Every finger was motionless, every eye turned towards her as she stood like a seeress, or like a divinely anointed one, to whom, as unto Aaron of old, was given the charge of the "heave-offerings." Over her shoulder, with a sudden heave, went the luscious berries which had nearly filled her eup—lost, as we thought, in tangled grass and decaying leaves; and youthful voices re-echoed the old question, "Why was this waste made?" With reverent air and uplifted eyes she repeated: "*First* fruits unto the Lord. I would not dare use the *first* ripe fruits plucked; I give them back to Him as a 'thank-offering' for all His goodness to me."

O trusting soul, obedient to thy Father's command, thy berries, poured out and scattered, were not lost; birds did not devour them all; germ-seeds did not decay. The summer traveler, passing through that region, so lovely and picturesque in mountain scenery, cannot fail to notice that the atmosphere, for miles in extent, is laden with the exquisite fragrance of mountain berries; while women and children are seen wending their way to the nearest market with their sweet and tempting harvest. The very hill-sides seem to be illuminated with signs of promise and blessing to those who will give—*first* fruits unto the Lord. And who may not? How quickly would the discouraging debts, that hang like threatening clouds over our church and missionary societies, dissolve before the melting influence of "*first* fruits offered to the Lord!"

Try it, O men, women, youth and children. Throw over your shoulders "heave-offerings," prayerfully directed toward the Lord's treasury; from them rich harvests will surely spring. He who cannot lie hath declared it.

Give back to the Lord "*first* of the *first* fruits" of government bonds and bank stock, *first* of rents and salaries, *first* of legacies inherited, *first* of golden ore dug, *first* of dollars, dimes and pennies, in whatever way earned: plant it in the garden of the Lord, for He hath said: "*This* seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; * * the mountains shall drop sweet wine, and all the hills shall melt."

ANNUAL MEETING OF THE ILLINOIS BRANCH.

THE second annual meeting of the Illinois Branch of the W. B. M. I. was held at Princeton, Feb. 12 and 13.

The number of delegates from abroad was diminished by the very unfavorable weather of the day for assembling; but about fifty were present, and the ladies of the town were well represented in the audiences of from one hundred and fifty to two hundred attendant upon the exercises.

Mrs. N. A. Prentiss, of Aurora, presided; and in the absence of the secretary, Mrs. H. W. Taylor, of Rockford, Mrs. M. B. Holyoke was chosen secretary for the day, and read the annual report. This paper indicated a steady growth of interest in most of the auxiliary societies, and an addition of ten to their number.

From a statement presented later in the meeting of the foreign work of the branch, it appears that it has eight missionaries in the field, of whom four are in China, three in Turkey and one in Japan. It has, too, a share in four boarding-schools for girls at Peking, China; at Samokov, Erzroom and Manisa, Turkey; and sustains several Bible-readers.

Many reports from auxiliary societies were presented; and these, with the spirited discussions of methods of extending intelligent interest in woman's work in foreign lands, and of conducting juvenile societies, indicated the reserve force yet to be utilized in carrying forward Christ's kingdom, and testified to the developing power of organized effort. The presence of Miss Porter, of China, added greatly to the interest of the meeting. Her practical suggestions in reference to work for the cause at home, her presentation of results already attained among Chinese women, and the glimpses given of whitening fields which promise abundant harvests when laborers are found to gather them in, were all stimulating and helpful. A large audience on Wednesday evening listened to the paper by Miss Hillis, of Ceylon, which was read at the annual meeting of the W. B. M. I., at Kalamazoo, and also to brief addresses from Rev. Dr. Edwards and Rev. Mr. Bradford, of Princeton, and Rev. Mr. Colman, of Sheffield.

The officers for the ensuing year were chosen as follows:—

President, Mrs. O. W. Fay, Geneseo; Secretary, Mrs. H. W. Taylor, Rockford; Vice-Presidents, Aurora Association, Mrs. H. W. Paddock, Aurora; Bureau Association, Mrs. G. W. Colman, Sheffield; Central East Association, Mrs. E. H. Bacon, Champaign; Central West Association, Mrs. ————, Farmington; Chicago Association, Mrs. Wm. Converse, Chicago; Elgin Association, Mrs. C. E. Dickinson, Elgin; Fox River Association, Mrs. Harrison,

Granville; Rockford Association, Mrs. F. B. Woodbury, Rockford; Quincy Association, Mrs. Roland, ———; Rock River Association, Mrs. M. P. Ford, Geneseo.

The devotional exercises of the last half hour of the Thursday morning session were unusually tender and impressive, and, by special request, a meeting for prayer and conference was held on Thursday evening.

We look with hope for the influence of this meeting upon the work of the State.

SIXTH ANNUAL MEETING OF THE MICHIGAN BRANCH.

A MEETING of the Michigan Branch of the W. B. M. I., away from the sheltering wing of the State association, was an experiment—an experiment which could not be tried with greater appropriateness in any church in Michigan, than the First Church, of Jackson; for there is our pioneer society, the projector of more than one successful experiment. The meeting began, Feb. 6, at 2 P. M. After the opening devotional exercises, a few words of welcome, rich in Christian hospitality, were uttered by our President, Mrs. L. Kassick, of Jackson. The State Secretary, Mrs. M. H. Bruske, of Saginaw City, reported five missionaries in the foreign field, each doing faithful service, besides other special and general work abroad; also one hundred and five auxiliaries in the State, and thirty-five bands, or contributing Sabbath Schools.

The report also stated that the subject of enlisting children in missionary work had been the theme of more study and effort than ever before, and that practical results were already apparent. The subsequent discussion of this subject by Mrs. C. C. Ellsworth, of Washington, Mrs. Prof. Daniels, of Olivet (both by letters), and by Mrs. Moses Smith, Mrs. Corning, and several others present, evinced an enthusiasm which promised well for the future of this department of our work.

The subject of "LIFE AND LIGHT" was presented in such a manner by Mrs. T. P. Prudden, of Lansing, Mrs. Judge Gould, of Owosso, and others, as was calculated to impress upon all the privilege and importance of regularly reading its pages.

The reports of the vice-presidents from the different conferences, plainer than anything else, showed to the thoughtful listener how much there had been of self-denying service, both in conference work and in auxiliary societies.

A carefully prepared paper by Mrs. Briggs, of Kalamazoo, presented on Thursday afternoon, brought forcibly home to all the question, "How much owest thou thy Lord?"

Letters from three of our missionaries, Misses Shattuck, Hollister and Pinkerton, written to the ladies as they assembled in this meeting, were dropped here and there into the exercises with the magic influence of the loadstone, always drawing our hearts away from our own perplexities to the great needs of our sisters in heathen lands.

Added to this influence Miss Porter, by her actual presence, was a continual inspiration, whether she told the story of her work among the women in distant China, or counseled in the perplexing problems of home work, or led us, with all our burdens, to the great Burden-Bearer.

The devotional hour, which closed the morning session on Friday, was peculiarly impressive and helpful. It was led by Mrs. S. E. Brigham, of Allegan.

On Thursday evening a meeting was held to which the general public were invited. Mrs. Day, of East Saginaw, presented an admirable paper on "The incentives by which we are to hold fast to our missionary work;" and Mrs. Waterman, of Grand Blanc, daughter of the Persian missionary, Stocking, gave an interesting description of life in Persia, and illustrated the customs and habits of the people by dressing in the costume of that country, and, also, by exhibiting curiosities from there.

On Friday evening Mr. and Mrs. Morrill threw open their hospitable home for a missionary social, which proved to be a delightful occasion. The hospitality of the ladies of Jackson was further shown, not only by the elegant collation provided in the church parlors on Friday noon, to which all delegates and those entertaining them were invited, but also by the cordiality with which all were welcomed to their homes. The pastor, Rev. Moses Smith, though by no means in good health, was everywhere—at the depot, at the church, wherever he could contribute to the comfort or pleasure of any one; while Mrs. Smith added much to the interest of the meeting by her rare ability of always knowing how to say just the right thing at the right time.

The officers of the branch remain nearly the same, no changes having been made except in the case of two or three vice-presidents.

If this is the key-note of all future meetings, then may we surely expect an annual feast. The meeting was the best in our history as a branch, and was enjoyed by more than twice as many as ever before, there being eighty delegates present.

The next meeting will be held with the Congregational Church in Lansing, beginning the first Wednesday in February, 1880.

Up, to thy Master's work ! for thou art called
 To do His bidding till the hand of death
 Strike off thine armor. Noble field is thine —
 The soul thy province, that mysterious thing
 Which hath no limit from the walls of sense.

Oh, live the life of prayer,
 The life of tireless labor for his sake!
 So may the Angel of the Covenant bring
 Thee to thy home in bliss, with many a gem
 To glow forever in thy Master's crown. — SELECTED.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS
 OF THE INTERIOR.

RECEIPTS FROM JANUARY 15 TO FEBRUARY 15, 1879.

Mrs. J. B. LEAKE, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroc, Akron, Treas.	
<i>Belpre.</i> —Young Ladies' Miss. Society, for Bible-readers near Harpoot, and to const. Mrs. N. G. Pascoe L. M.,	\$25 00
<i>Charlestown.</i> —Aux.,	5 00
<i>Cincinnati.</i> —Vine Street Ch., Aux., for Dakota, and to const. Mrs. Joseph Chester L. M., \$25; Mrs. Wm. Sumner, to const. Miss Mary E. Sabine L. M., \$25,	50 00
<i>Columbus.</i> —High St. Ch., Aux., \$9.60; High St. Ch., Juvenile Miss. Circle, \$7.65,	17 25
<i>Cortland.</i> —Aux.,	2 15
<i>Elyria.</i> —Aux., \$46; Young Ladies' Miss. Band, \$25; all for Miss Maltbie,	71 00
<i>Hudson.</i> —Aux., for Misses Parmelee and Collins,	11 50
<i>Kent.</i> —Aux., for Miss Parmelee,	22 00
<i>Lyme.</i> —(Bellevue P. O.) Aux., for Bible-reader at Gourkeoy,	30 00
<i>Marietta.</i> —First Ch., Young Ladies' Miss. Society, for pupil at Marash,	40 00
<i>Painsville.</i> —Aux., for Miss E. C. Parsons,	163 50
<i>Ravenna.</i> —Aux., for Miss Parmelee,	42 00
<i>Rose Hill.</i> —Aux., of Pisgah Cong. Ch., Ft. Recovery,	10 00
<i>Sandusky.</i> —"Miss. Helpers," for Dakota, and with prev. cont. to const. Marion Selkirk L. M.,	15 00
<i>Staubenville.</i> —Aux., for Miss Parmelee,	10 00
<i>Sullivan.</i> —Aux.,	4 00
<i>Wayne.</i> —Aux.,	15 00
<i>West Andover.</i> —Aux.,	7 47
Total,	\$540 87

MICHIGAN BRANCH.

Mrs. G. H. Lathrop, Jackson, Treas.	
<i>Allegan.</i> —S. S., for school in Dakota, \$10; "Willing Hands," for same, \$6,	\$16 00
<i>Augusta.</i> —S. S. for schools in India and Dakota,	1 50
<i>Detroit.</i> —First Ch., Aux., \$70.10; Young Ladies' Miss. Circle, \$62.50,	132 60
<i>Eaton Rapids.</i> —Aux., for Miss Spencer,	9 00
<i>Grand Blanc.</i> —Aux., const. Mrs. E. S. Waterman L. M.,	40 00
<i>Grand Rapids.</i> —Park Cong. Ch., Aux.,	59 00
<i>Homestead.</i> —Aux.,	16 00
<i>Imlay City.</i> —Aux., for Miss Pinkerton,	6 00
<i>Jackson.</i> —First Ch., Aux., for Miss Hollister,	58 00
<i>Kalamazoo.</i> —Plym. Ch., Aux., \$7.50; "Helping Hand Society," for schools in Dakota, \$5,	12 50
<i>Litchfield.</i> —"Shining Lights,"	5 17
<i>Mattawan.</i> —By Mrs. Comstock,	3 00
<i>Memphis.</i> —Aux., for Miss Pinkerton,	3 00
<i>Morenci.</i> —Aux.,	6 60
<i>Otsego.</i> —Aux.,	9 00
<i>Paint Creek.</i> —"Golden Rule Band,"	5 00
<i>Raisinville.</i> —Aux.,	8 50
<i>Romeo.</i> —Aux., for Bridgman School, \$50; "Little Sunbeams," for half the salary of Miss Dudley's teacher, and to const. Mrs. Fannie A. Morton L. M., \$40,	90 00
<i>Sandstone.</i> —Aux.,	3 12
<i>Somerset.</i> —For 1877-8,	21 90
<i>South Haven.</i> —Aux., \$5; S. S., for schools in India and Dakota, \$7.75,	12 75
<i>Vermontville.</i> —Aux., \$14; S. S., for school in Dakota, \$3,	17 00
Total,	\$535 64

ILLINOIS.

<i>Aurora</i> .—First Ch., Aux.,	\$21 55
<i>Champaign</i> .—Aux.,	9 50
<i>Chicago</i> .—First Ch., S. S., \$39.35; N. E. Ch., Aux., for Miss Chapin, \$61.65; M. E. B., for Auburndale Home for Miss, children, \$100; Union Park Ch., Aux., \$19.46; for Miss Van Duzee, \$73; Tabernacle Ch., Mother's meeting, \$2.35; Young Ladies' Miss. Band, \$2.45; Mrs. Chas. Walker, \$5,	363 26
<i>Galesburg</i> .—Aux., for Miss Bliss,	25 00
<i>Geneseo</i> .—"Missionary Hill,"	3 13
<i>Geneva</i> .—Aux.,	12 50
<i>Granville</i> .—Aux.,	8 00
<i>Lee Centre</i> .—Ladies' Benev. Society, for education of a girl at Marash,	25 00
<i>Lionsville</i> .—Aux., for Samokov School, and with prev. cont. to const. Mrs. Martha Wells, and Mrs. J. C. Armstrong, L. M's,	7 45
<i>Maywood</i> .—Aux.,	10 00
<i>Moline</i> .—Aux., for scholarship in Bridgman School, \$10; for extra fund, 50 cts.,	10 50
<i>Oak Park</i> .—Aux., for school at Manisa,	78 59
<i>Payson</i> .—Aux., for a school in Turkey,	20 00
<i>Peru</i> .—Aux., quarterly subscription,	6 82
<i>Princeton</i> .—Aux.,	19 80
<i>Rockford</i> .—Students' Miss. Society of Seminary, for Miss Porter's Work,	10 00
<i>Sandwich</i> .—Aux., for Mr. Davis, in Japan,	33 94
<i>Turner Junction</i> ,	15 00
Total,	\$680 09

WISCONSIN.

<i>Appleton</i> .—Aux., for Miss Porter,	\$25 00
<i>Brodhead</i> .—Aux., \$3.50; "Cheerful Workers," \$4.50,	8 00
<i>Columbus</i> .—Aux., for school at Erzroom,	18 00
<i>Hancock</i> .—Mrs. J. W. Donaldson,	40
<i>Racine</i> .—Aux., for school at Manisa,	44 63
<i>Ripon</i> .—Aux., const. Miss Julia Dawes L. M.,	25 00
<i>Shopiere</i> .—"June Roses," for Miss Van Duzee,	3 50
Total,	\$124 53

IOWA.

<i>Burlington</i> .—Aux.,	\$15 10
<i>Clinton</i> .—Aux., for Miss Day,	12 75

<i>Davenport</i> .—Aux., for Miss Day,	\$18 70
<i>Des Moines</i> .—"Prairie Chickens," for a pupil in the Bridgman School,	15 00
<i>Dubuque</i> .—Legacy from Miss Calista C. Rogers,	100 00
<i>Fairfax</i> .—Aux.,	5 00
<i>Fairfield</i> .—Aux.,	9 00
<i>Grinnell</i> .—Aux., for Miss Hillis,	66 20
<i>Iowa City</i> .—Aux.,	25 00
<i>Lyons</i> .—Aux., for Miss Day, and const. Mrs. Sidney Crawford L. M.,	39 42
<i>Marshalltown</i> .—Aux., for Miss Coffing,	5 00
<i>Osage</i> .—Aux., with prev. cont. const. Mrs. E. C. Smith L. M., \$6.75; "Cheerful Givers," \$4.05,	10 80
<i>Waterloo</i> .—Aux., with prev. cont. const. Mrs. C. S. Billings and Mrs. D. C. Parsons L. M's,	38 20
Total,	\$360 17

MISSOURI BRANCH.

Mrs. J. H. Drew, Treas.

<i>Kansas City</i> .—Aux.,	\$11 00
<i>Kidder</i> ,	5 00
<i>St. Louis</i> .—Dr. Post's Ch., \$3; "Ready Hands," \$1.05; First Ch., "Sheaf Bearers," \$2; "Pilgrim Workers," of Dr. Goodell's Ch., \$5.59,	11 64
Total,	\$27 64

COLORADO.

<i>Denver</i> .—Monument Society for Miss Dudley's tours,	\$15 00
Total,	\$15 00

MASSACHUSETTS.

<i>Lexington</i> .—Mrs. C. C. Goodwin's S. S. class, for pupil in school at Manisa,	\$10 00
Total,	\$10 00

MISCELLANEOUS.

Proceeds of sale of articles donated,	\$10 32
Sale of envelopes and pamphlets,	10 43
Total,	\$20 75
Total for the month, Previously acknowledged since Nov. 1, 1878,	\$2,214 69
Total,	\$5,416 90

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